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Son of Urien! * thy place is here. In the strife of the conflict Owen and Urien were inseparable. Twin lions!—they fought side by side; and, at the feast shall they be divided?—Beset with foes, the barbed steel once searched Meurig's breast—Owen spread his shield before his wounded friend: the Gwyddelians saw his ravens † and fled; he pursued, and the Cynhen ran red with blood. Urien! thy fame is with the bard, but Urien can never die whilst Owen lives!

THE LEEK.

The true origin of the custom, still retained by the Welsh, of wearing leeks in their hats on St. David's Day is involved in much obscurity. However, in the absence of all certain knowledge respecting it, conjecture has not been idle. According to one account, the practice originated in a great victory obtained by the Britons over the Saxons, on which occasion the former were distinguished by the leek, as the order of St. David, and to which the following English lines appear to allude:—

“ I like the leeke above all herbs and flowers ;
When first we wore the same the field was ours.
The leeke is white and green, whereby is meant,
That Britons are both stout and eminent ;
Next to the lion and the unicorn,
The leeke's the fairest emblem, that is worn.”

Another version of this tradition refers the custom to a victory gained by Cadwallawn, near a field of leeks, which have, in consequence, ever since been worn by the Welsh to commemorate that event. The more plausible supposition, however, of Mr. Owen Pughe is, that the custom originated in the *Cymmortha*, still observed in Wales, in which the farmers assist each other in ploughing their land, and on which occasion every one formerly contributed his leek to the common repast.

* *

santry of *Cemaes*. A family of the name of Lewis, in this district, bears *azure a lion rampant, within an orle of roses or*, which solves the expression, in the fourth paragraph, of *a lion among roses*.

* Urien was a prince of the Northern Britons, who came into Wales to aid the sons of *Cunedda* in expelling the Gwyddelians; he had a part of the present Carmarthenshire given him, and is said to have built Caercynhen Castle.

† On his shield were depicted three ravens, which is the coat armour of Lord Dynevor, and some other families descended from him. It is to these three ravens that the bard Taliesin, in the sixth century, beautifully alludes:

“ Ac ar ei vron wen vran ddu,”
And on his silver breast-plate a raven.